

Wilmington.

THE CIRCULAR.

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—*Daniel XII, 4.*

VOL. III.

WILMINGTON, Del. FRIDAY, June 25, 1824.

NO. 8.

MISSIONARY.

From the Boston Recorder.

CEYLON MISSION.

Extracts from the Journal of Rev. Miron Winslow.

NOTICES OF MR. RICHARDS.

July 10, 1822. Have just returned from being two nights with brother Richards. It is good to be with him, though his mind is much affected with his weakness, and pain of body, so as to be at times a little deranged. But his spirit still seems hanging on the precious promises, and turning, like the needle to its pole, to the great centre of all hopes and desires. He repeated, last night, with much emphasis,

By faith I see the land,
The port of endless rest;
My soul, thy sails expand,
And fly to Jesus' breast!

29. During the last week, I have been 4 nights with brother Richards, who, after a few days of apparent convalescence, is again gradually and sweetly sinking into the grave. His mind is now clear, his views not transporting, but very animating, and he seems on the wing for eternal glory. "I long to depart," is his frequent language—"and pray that I may have patience.—I think I am not deceived; No—He is the chief among ten thousand. I never had such views of the Saviour as I have had for a few days past."

He asked me some questions concerning my religious experience, and then spoke of himself.—"I have long had a degree of quietness, and been free from all distressing doubts, and lately I have tried to examine myself more thoroughly. I have a comfortable hope; on any other subject I should say, I am certain."

In reference to his present feelings, he said, "Whatever they are, or might be, I could not rely upon them, if they did not correspond in some measure, with those which I had in health. I view the expressions of a dying bed very differently from what I once did."

August 24. This afternoon had a conversation with an old man, now probably 90 years of age, and nearly blind, with whom I have frequently spoken, and whom I often see on the shady side of the road, in a pleasant morning, trembling on his staff, and with much difficulty supports his withered arms and skeleton limbs. He remembers the days when the churches were filled once a year with nominal Christians. He was himself then baptized, and he says that ever since he has kept himself from idols. He does not now visit the temples, and professes to have faith in Christ, repentance for sin, and love to God. He is not able to attend our meetings on the Sabbath.

Conversation of a Brahmin with Francis Malleappa.

Sept. 2. While we were absent to-day, a Brahmin, whom I attended when sick with the cholera, came to Malleappa, and had a long talk with him on the nature and evidences of Christianity, expressing his belief in it, and his conviction of the absurdity of idolatry. He even stated some proofs of the falsehood of the Brahminical system, drawn from the contradictions found in it. "Thus (said he) while we teach the people that after death the soul will enter into some other body, and be happy or miserable according to its previous character, we also go yearly to the relatives of the deceased, and obtain from them a gift for the benefit of the dead; though we fully believe, and teach, that the state of this same soul is already fixed." Several things of this nature he said, and then added, "What shall I do? Were I away from my family and friends, I might be a Christian; but I cannot here; I should starve. Yet this religion is best; I see it. What can I do?" Malleappa talked with him a long time affectionately and pointedly, and prayed with him. His state of mind appears encouraging. I have often conversed with him, and he has received more instruction than any other Brahmin in around us.

Dec. 11. Had a long conversation with the Brahmin whose case I have before mentioned. He seems convinced of the Truth, and I hope is seriously impressed; but it is almost impossible to judge of his feelings.

I prayed with him; and I desire to feel that it is only by the power of prayer, that anything can be effected in his case.

Jan. 12, 1823. Preached at our bungalow and at Erneville. Was much gratified at the latter place, to hear several men repeat some parts of the catechisms taught in the school there; which they have learnt by hearing their children recite and study them at home. Thus, knowledge is increased by indirect means.

CANDIDATES FOR COMMUNION.

31. At our church meeting to-day, two women, of whom we hope well, came forward, and expressed a desire to be admitted to the privileges of the church. One is the wife of Solomon.—From the time of her husband's admission to the church, and particularly since the death of a little child of theirs, a few months ago, she has been very serious, and now expresses a hope in Christ. The other is a sister-in-law of Antache, and has for several months heard the gospel preached, apparently not in vain. On being asked, if her friends would not reject her, should she become a Christian? she said, very firmly, "And what if they should? that is nothing to me, if God is my friend."

MISSION AT BOMBAY.

Extracts from the Journal of Mr. Graves.

[During the period included in the journal of Mr. Graves, from which the following extracts are taken, his time was principally occupied in itinerating labors. As is usual with our missionaries in similar tours, he preached in various places, as he could find opportunity, to collections of people: Pagans, Mussulmans and Catholics, varying in number from 3 or 4 individuals to 2 or 300. Sometimes he met with an encouraging degree of attention and seriousness, at other times with stupid indifference, and at others with reviling & blasphemy.]

July 14, 1822. Considerable numbers were in at several times during the day, and heard very attentively. In the evening about 150 came in, and 15 or 20 women were present among them. There was almost nothing said by any one till the exercises were closed; and then 2 or 3, who had been our scholars, manifested strong opposition. Another man was also equally bold in reviling me and blaspheming my Saviour and his gospel.

15. This morning a man, who, himself, rather opposed, came and said that he who so much withheld me last evening, had just come out of jail for theft. In the evening nearly as many as before came, and attended, while I read the first chapter of Genesis, as an introduction to some account of the Divine dealings with our world, and an entreaty that they would embrace the gospel. During all the exercises there was no caviling, but quite a fixed and seemingly serious attention.

16. Went to the lower village in Woreley, and appointing an evening meeting, spent the afternoon and evening in publishing the way of salvation. There were but about 15 hearers. One man said that ever since he heard the gospel, about 4 years ago in Bombay, he had been convinced of its truth. He was of a respectable cast, and seemed a respectable man. He is now become blind by an accident with powder. He exhibited much greater evidence of sincerity than is usual here; and seemed to receive every word with earnestness, as if his life were depending.—But he had not yet openly renounced his religion.

Sabbath, 21. To-day, as I was out to address the people, I met with a Mussulman of very respectable appearance, who had the whole Bible in Arabic given him by one of the chaplains here. He could read and understand it. He said that he had read much in it, and had much conversation with a chaplain of his acquaintance, on the subject of the Christian religion, and that he believed it true. But he was not ready to profess Christ before men. He seemed considerably affected, and requested me always to pray for him.

A CATHOLIC FESTIVAL.

Sept. 7. I had invited the people very extensively to come to my house and hear the gospel, and had directed the two nearest schools to come; but it was a holiday among Catholics, and crowds of Hindoos and others flocked to see their play, and not a child from the schools was seen at my house. The teachers and one other man on

ly, were present. Since my family calamities the Hindoos avoid more than ever the desolated house and me. Some of them say that my afflictions are a Divine testimony against the religion I recommend. O! that the Lord would appear for his own name.

Why should a heathen's haughty tongue
Insult us, and to raise our shame,
Say "Where's the God you've serv'd so long?"

Catholic exposition of the 2d Commandment.

Nov. On one Sabbath I addressed the Catholic people assembled at the door of their church before their worship commenced, and after it was closed I began to do the same; but the priest spoke against their hearing me, and they all dispersed. The same day the priest caused to be returned to me a copy of our edition of the ten commandments in four languages, with this comment written on a vacant page, in Latin: "Thou shalt not make unto thee any graven image"—i. e. an *idol*;—nor the likeness of any thing that is in heaven above—i. e. the likeness of the sun, moon or stars;—that is in the earth beneath—i. e. fire, dust, or what belongs to the earth or the waters;—that is in the waters under the earth—i. e. of devils, or of those who dwell in the infernal regions. He maintained that as *calum* (heaven) was printed with a small *c*, it could not be supposed to mean or include the place of the blessed, and therefore did not prohibit their use of the images of Christ and the saints.

SANDWICH ISLAND MISSION.

LETTER FROM THE REINFORCEMENT.

[A Joint Letter from the Missionaries who sailed from New-Haven for the Sandwich Islands, in November, 1822, containing an account of their voyage, and two letters from the mission bearing the distant dates of May 24, and October 23, 1822, have been received within a short time.]

Hanoroarah, May 5, 1823.

After a five months separation from the pleasant land which we could once call our own, we are permitted to take up our residence on these Isles, which have been long waiting for God's law.

INCIDENTS OF THE VOYAGE.

Daily Religious Services.

During the whole of our passage, when the weather would permit, we had evening prayers on deck, at which we sung a hymn repeated by one of our number, and then each repeated some text of Scripture previously selected for the occasion. These were interesting seasons. In the open air, and in the clear moon or star light of evening, the voice of prayer sounded almost like the voice of one from above, and the sublime roaring of the waves added sublimity to our sacred music. The captain and mates uniformly attended this service, and some of the ship's crew were always present. On Sabbath morning we had a meeting for prayer and conversation, sometimes in the cabin, and sometimes on deck. In the afternoon we always had preaching when the weather would allow, and often at evening prayer remarks were made on some passage of Scripture. The mission family observed the monthly concert, and had various other meetings by themselves.

You would naturally expect that, during our residence on the ocean, our immediate labors would be confined to our own ship. Providence, however, has furnished two exceptions. On the 5th of December, we fell in with the ship Winslow, Capt. Clark, of New Bedford. We kept company with her until the Sabbath. On that day the ocean was unruffled, and the weather just warm enough to be pleasant. At 10 o'clock according to previous arrangement, Capt. Clark set his signal for some of us to go on board his ship, and attend worship. Two of our number went, and carried with them a quantity of tracts. Capt. Clasby, with several of his men, accompanied them, and Capt. Clark returned with several of his crew, and attended evening service with us.

On Lord's day, Feb. 2d, while on the Brazil Banks, we fell in with the Britania, Capt. Luce, of London. We carried tracts on board, and they were so well received that we had opportunity, by private remarks to enforce the truths they contained.

These are among the most important incidents of our voyage. Health has unusually prevailed among our number, and nothing of importance has happened to dishearten us, or make us unhappy.

Arrival and welcome reception.

On the 24th of April, at 3 o'clock, the clouds, which had been hanging over us through the day, were suddenly dispelled, and Owhyhee burst on our view at a distance of not more than 25 or 30 miles. We assembled on deck, turned our faces towards the island, and by dim twilight sung the hymn :

O'er the gloomy hills of darkness,
Look, my soul, be still, and gaze, &c.

The next morning was calm and a boat was sent on shore to make inquiries. While the boat was absent a number of the natives visited us. We soon found that they all knew something of the missionaries. They told us that they were all at Hanoroarah but two, who were at Atooi, and that they were all well. As soon as they learned that we were missionaries, they all appeared much pleased, and from almost every mouth we heard, "mikony mitt." They reached us their hands, and their countenances spoke the feelings of their hearts.

On Sabbath morning, April 27, having been residents on the ocean 158 days, we dropped our anchor in the roads off the harbor of Hanoroarah.—Messrs. Ellis & Loomis having received notice of our arrival, soon met us, and conducted us to the mission house, where we received a joyful welcome. Mr. Bingham had gone to Wyteetee to preach. He was soon informed and communicated the intelligence of our arrival, to the chiefs who were present. Kaahoomanoo, the wife of Tamoree, who is now at this place, immediately gave directions to one of the younger queens, to attend Mr. Bingham home with a one horse waggon, and invite the new teachers to attend evening worship with them. Some of us accepted the invitation, and were severally introduced to Tamoree, Kaahoomanoo, and a number more of the principal chiefs. They inquired the occupation of each individual, and all they seemed to regret was, that there was not a greater number of us. We received several applications from chiefs, who wish to employ each, an instructor for his constant attendant. Some of them were so urgent in their solicitations, that it seemed hard to deny them. As we were about to take our leave of this interesting group, Kaahoomanoo said to us, "We bid you welcome to our island—our hearts are glad you come, very glad. We are glad too you come on Taboo [Sabbath] day, and have been with us in worship. Give our *aloha* to all the new teachers and their *waihinas*, (wives) and tell them we bid them welcome." As we arrived at the shore, while we were waiting for our boat, several hundred natives were collected around us, and nothing was heard but their hoarse voices telling each other the story of our arrival.

Two of our number reside in the mission house, and the remainder in thatched cottages, built in native style. Before removing from the ship we all visited the king and chiefs, and met such a reception as was gratifying to us all. On Lord's day, May 4th, our reinforcement publicly united with the church of Christ, in the Sandwich Islands. We then sat down together at the table of our Lord. It was an interesting season. At this table were sitting persons from four different nations—England, the United States, and the Society and Sandwich Islands. In the name of the mission, Mr. Bingham bid us a joyful welcome, and informed us that the king and principal chiefs did the same, and pledged themselves for our protection.

William Richards, Abraham Blatchely, Charles S. Stewart, Joseph Goodrich, Artemas Bishop, James Ely, Levi Chamberlain.

JOINT LETTER OF THE MISSION, DATED Hanoroarah, May 24, 1823.

Very dear Sir,—Hitherto the Lord hath helped us. Let us rejoice together, and be glad in His name.

We are happy to assure you that the confident hopes respecting the reception of the

expected helpers, expressed to you in the last letter of the mission, have not in the least been disappointed; nor the high assurance that a considerable number of preachers would find employment as soon as they could acquire the language, in the least abated; nor the growing desire of improvement, in the nation, at all checked or retarded. The great question of location among us is not, Where shall employment be found for so many laborers; but, What part of the great field can best be left destitute of the labors of the few?

Review of the Mission.

God has indeed provided kindly thus far for this mission. It has hitherto been emphatically the child of providence, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence and protection of a kind and faithful parent. May its filial gratitude be manifested by the more vigorous efforts of riper years, aided by the increasing prayers and faithful exertions of its friends.

If we trace the history of the mission from the wanderings of the friendless orphan Obookiah, pass by his early grave and the Foreign Mission School at Cornwall, through the interesting scenes at Goshen and Hartford, and at Boston, where the little band was organized, and where the affectionate voice and the well directed pen of Worcester's wisdom cheered and guided and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception; if we call to mind the downfall of idols and the vanishing of the taboo system,—the issuing of the first elementary book in the language, containing the first principles of the Gospel received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London Missionary Deputation,—the happy settlement of Mr. Ellis,—the early correspondence opened between the rulers of these islands and the Christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the Gospel in their own tongue on the sacred Sabbath of Jehovah, now acknowledged as their God;—if we remember the kindness and promptitude, and liberality with which a praying Christian public have furnished and sent forth so large a reinforcement, their favored embarkation at New Haven, their delightful passage, their welcome reception by kings, and chiefs, and people, whose calls for teachers, and for books and slates, are greater than we can employ,—or if we look forward to the mighty work before us waiting for our hands, and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, “The God of heaven, He will prosper us; therefore, we his servants will arise and build.”

JOINT LETTER, DATED OCTOBER 23.

Hanoroah Oct 1823.

Very Dear Sir,—Four eventful, trying, interesting, laborious years have passed away in very rapid succession, since the pioneers of this mission gave you and your worthy associates the parting hand on our loved native shores, and embarked from Boston for this new and untried missionary field. Since that period God has called additional laborers into the field, doubling the number and the strength of this united band. Such is the abundant entrance which he has ministered to them also, such have been the successive, striking and auspicious interpositions of his providence, and such the measure of success with which he has been pleased to crown the incipient efforts made in the work, that despondency is banished and our courage continually animated in the face of opposition, our strength supported under a weight of toils and cares, our comforts multiplied in the midst of trials and privations, and our satisfaction, hope and confidence increased, as we find our work daily increasing on our hands, and the means of prosecuting it successfully, more and more nearly within our reach.

Department of Printing.

We have now the pleasing prospect of putting to press within a few days an edition of twenty hymns in the native language, prepared principally by Mr. Ellis. We propose also within a short period to print both a catechism and a tract for the benefit of this people. Within two years we hope, by the continued smiles of Providence, to have occasion for a new fount of type, and paper sufficient to print 20,000 copies of one of the Gospels.

Hopeful Conversion.

We indulge some hope that a few of these benighted islanders, who first heard from

our lips the inviting sound of the Gospel, and who began to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more. One of the rulers of the land, the honored mother of the king, whose heart, like Lydia's the Lord opened to attend to the things spoken by his messengers, who publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ.

Exploring Tour.

During the months of July and August, Messrs. Thurston, Bishop, and Goodrich, united with Mr. Ellis, and assisted by Mr. Harwood, surveyed and explored to some extent all the inhabited districts of the principal island, Owhyhee, and 130 times in the course of the tour proclaimed the Gospel of free salvation among her 85,000 inhabitants, scattered and lost, “like sheep having no shepherd.” In this expedition undertaken with the approbation of the chiefs, they enjoyed the special favour of John Adams, the governor, in the prosecution of their plans, and his decided influence in promoting their objects. He issued orders for the observance of the Sabbath, and the suppression of the flagrant vices, and to encourage attention to the instructions of the missionaries. He has also built a church at Kiroah, his residence, where he is desirous to have missionaries stationed, and where Mr. Thurston is now ready again to take his post, with an associate, to labor among the thousands on the western side of Owhyhee.

Call for more Laborers.

We doubt not that men may be found, ready to endure the trials incident to the work, and suitable to receive high and holy trust of missionaries, who pant for the opportunity and the commission to fly to these waiting tribes with the news of salvation. And we would humbly ask our patrons if, in their sober judgment, the present is not “the set time,” in the councils of God, for making a great and vigorous effort to save this nation? Is not this emphatically the crisis to give the right impulse so powerfully, that it shall be effectually felt through all the ranks of 150,000 natives, of the present generation, in these islands;—an impulse which shall not cease to be felt till time shall end, nor till eternity shall have rolled away?

The question, then, that remains, is, Will a generous, affluent, highly favored Christian community assume the responsibility of meeting the expense of equipping and maintaining an additional number of laborers in the Sandwich Islands? Or in other words, will the resources of the Board warrant the measure of sending them to this field, and supporting them here, in addition to the annual expenses of the mission in its present state?

Disinterestedness of Missionaries.

We ask no pecuniary compensation, we expect none, for our services rendered to the Christian public, to the Board, or to this nation. In respect to them, our voluntary services, such as they are, are gratuitous;—to Christ they are doubly due. We ask not for money to build or furnish fine houses, to provide elegant carriages, costly apparel, or sumptuous tables. Plain, humble, comfortable food, clothing, and habitations, with the means of imparting instruction advantageously to the natives, is all the pecuniary aid we expect or desire from the church, or the Board, or any other source. These, together with the prayers and counsels and kind influence of our friends, we need, in order to prosecute our work at all. We need them to promote cheerfulness and vigor, sufficient to perform our itinerating tours on foot to preach in every district, village and cottage, to study and master this rude language, to translate and publish the Scriptures, to perform no small share of domestic labor, and at the same time to teach the multitude of untutored natives all the arts and duties of social and civilized life, from the very *a, b, c*, of the language, to the highest possible attainments and most important duties of a Christian monarch and his counsellors.

CHEROKEE MISSION.

HAWEIS.

Extract of a letter from Mr. Everts.

Situation of the School.—The place selected by Mr. Elsworth for a missionary station is now called Haweis. It is about a mile north of the Coosa river, and not many

miles east of the chartered limits of Alabama.

Exercises of the Sabbath.

The Cherokee man who received the name of Samuel J. Mills in baptism exhorted and prayed at a considerable length. He is very fluent and has a very ardent desire for the conversion of his countrymen. The missionaries speak of him as highly exemplary in his conduct.

The manner of the Cherokees who pray in public is humble and reverential, and at the greatest remove from any thing boisterous or ostentatious.

They speak without hesitation, and in as low a tone, as is consistent with their being heard.

There has been quite a serious attention to religion in this neighborhood within a few months past. Several persons give satisfactory evidence of having experienced a change of heart. Their external character is certainly very different from what it was; and their views and feelings appear to be scriptural.

The circumstances of this station are encouraging. The people are greatly desirous of religious instruction; but the want of interpreters, here and elsewhere, is a serious embarrassment.

CARMEL.

[Accounts from the station at Carmel continue to be of a very pleasing nature.]

Lord's day, Feb. 1. Two men were at meeting from a distance of 35 miles. They say they have come to stay a week in this neighborhood for the express purpose of receiving religious instruction. One of them was here some weeks ago, and staid several days. He says his heart was then touched by what he heard, and when he went home he told it to others; and that his brother in law had now come with him, that he also might hear about the Saviour.

Lord's day, March 21. Before we had breakfasted the people began to collect from different quarters, and at an early hour the school-house was filled. After sermon by Mr. Butrick 18 Cherokees, besides children, received the holy ordinance of baptism. Two of our scholars were among the number. Another was the wife of John Sanders, who was already a member of the church; and their four youngest children, who could not before be presented, were now dedicated to God in baptism. Thus 31, including children, received the seal of the covenant. With most of the converts we have had a long acquaintance, and frequent opportunities of conversing with them; and have witnessed with joy and gratitude the change in their life and conversation. In this work the grey headed sinner of 70 and the youth of 18,—the most vile and dissolute, and the comparatively moral, have been made to rejoice together in the salvation of God.

Revivals.

Letter to the Editor of the Boston Recorder.

SANDY HILL, N. Y. June 1st, 1823.

At our last communion we admitted to the privileges of our church, 36. The ordinance of baptism was administered to 23. Thus making, 111 who have been admitted since the commencement of the revival, out of which number 61 were baptized. Truly the Lord has done great things for us, whereof we are glad. A work of grace is going on at Tonda's bush, in Montgomery county, within the bounds of the Presbytery of Albany. Twenty-three were added to the church last Sabbath week. The work at Salem, within the bounds of our Presbytery (Troy) is yet going on. I have been informed that upwards of 100 have been examined for the privileges of the church, under the care of Mr. Tomb. What number will connect themselves with Dr. Proudfit's church, I do not know; but presume there will be a large number, as both congregations have shared in the blessed work.

Your's very respectfully,
R. K. RODGERS.

Revival in New-York.—A letter mentioned in the Utica Register, informs, that the work of the Lord appears to prosper in Vienna, and that about 50 persons in Orwell have lately indulged a hope in Christ.

We understand that there is, at the present time, an interesting season of religious attention in Hallowell, Me.

A letter from Mr. Proctor, a missionary at Hightower, in the Cherokee country, states, that on the 25th of April “sixteen adults were baptized, together with 25 children. Three women (one of whom was believed to be 70 years old) and a boy, came 17 miles to hear the instructions of the missionaries.

Extract of a letter to a friend in Washington City, dated

DORSET, (Vt.) May 14, 1824.

DEAR SIR,

I hasten to inform you, that there has been a gracious work in Rutland. A church was formed there last fall, consisting of fifteen members. It now consists of sixty, upwards of thirty having been added by baptism. It moves like the still small voice of Jehovah. I was called to preach to them a few Sabbaths since, and it was an easy service, for I could feel that souls were praying, and that the presence of the Lord was there.

A most powerful work is going on, on the North River, between Troy and Lake Champlain. In the towns of Kingbury and Greensbury, at Sandy Hill, Moreau, Saratoga, Northumberland, Stillwater, &c. it is believed, that upwards of five hundred souls have become subjects of converting grace, within months past. “The Lord has done great things for us, whereof we are glad.” The wicked have been led to the feet of Jesus, and I trust, are clothed and in their right mind.

I learn that thirty were to be baptized last Sabbath in one place, but the work has been mostly in Presbyterian Societies; and many who have heretofore ridiculed conference meetings among them, have now embraced them with delight.

Ever yours,
C. M. FULLER.

Ten individuals were, last Sabbath, admitted into the Union Church, in Boston,—four by profession, and six from other churches.

One of our correspondents, in Montgomery county, Georgia, under date of May 10, states, that “the work in M'Intosh is going on gloriously. On my last visit, I baptized Sixteen. Many more are deeply concerned, and inquiring the way to Zion.”

Extract of a letter to a friend in Washington City, dated

CINCINNATI, June 8.

DEAR BROTHER,

“I am pleased to communicate the happy condition of our *Enon Church*, at this time. Since Brother Boyd has been with us, more than fifty have been added to the church, and present appearances indicate the most happy results from his labors of love.

Our meetings for the public administration of the word on the Sabbath, and for prayer during the week, are crowded and overflowing; and the cry of “*What shall I do to be saved?*” is iterated and reiterated in our ears, by many. We hope to witness a general outpouring of the Spirit in this city, and in this we rejoice. Oh, that our expectations may be more than realized. It is what the lovers of Zion have long and fervently prayed for.

Yesterday we had a solemn time at the river. The bank of the Ohio was crowded with spectators to witness the administration of the ordinance of Baptism, to 12 candidates. Such a scene was, perhaps, never beheld here before.

Yours, truly,
H. MILLER.

Religious.

A new Indian School is immediately to be opened among the Indians at Green Bay, by the exertions of the Committee of Missions of the Domestic and Foreign Missionary Society of the Episcopal Church.

Scriptures.—Paul had no other rule of faith and practice but the Scriptures; not tradition, nor the authority of the church, or infallibility of any man, or company of men, nor the light within, or human reason, but divine revelation; and, therefore, he was not an heretic.

Matt. Henry.

The Treasurer of the Am. Bible Society, acknowledges the receipt of \$4,886, in April last.

Society for promoting Christian Knowledge.—This Society celebrated its anniversary, on the 26th ult. At 9 o'clock, a sermon was preached by the Rev. Daniel Huntington, of North Bridgewater.

The Sunday School Magazine is to be published monthly, in Philadelphia, by the American Sunday School Union. Each No. will contain 32 octavo pages, and the price will be \$1 50 per annum.—The first No. will be published on the 1st day of July next.

University of Virginia.—From an article in the Charlottesville Gazette, it appears, that this institution is to be opened on the 1st of February next. It is expected that the whole annual expenses of a student, will be about \$200.

THE CIRCULAR.

WILMINGTON, FRIDAY, JUNE 25.

We are much obliged to the Editor of the Christian Gazette, for publishing the Address to the Philadelphia Education Society, contained in a late number of the Circular; but we should prefer, that in such cases, communications should be copied *correctly*, and not the *most important and significant sentences omitted*, as was done in the publication above alluded to.

FIRE.—We regret to state, that on Thursday, the 17th instant, 3 frame buildings (stables, we believe) were burnt to the ground, in the ill-fated and unfortunate town of New-Castle.—The sufferer's names we have not learnt.—It is stated that the liberal citizens of Philadelphia have contributed about \$3000 to aid the losers at a former fire in that town.

We are happy to learn that a few days after the destruction by fire of Mount St. Mary's College, a subscription was opened in Emmettsburg, and in one day \$1400 were subscribed, 1000 of which were paid, *in cash*, the next day, to the worthy President of the Seminary. *

EDWARDS AND CRAWFORD.—The Committee of investigation, in this case, have gone through with the examination of witnesses and taking testimony, and presented their Report to the President. When received, we shall present it, or a satisfactory extract therefrom, to our readers.

The Nat. Intelligencer of the 19th inst. states, that orders have been issued by the Navy Department, to equip the United States' ship of the line NORTH CAROLINA, for immediate service, and that she will bear the Pendant of Commodore JOHN RODGERS.

It was supposed that this ship was intended to convey Gen. LA FAYETTE to the U. States; but it is stated that the General declines coming in a National vessel. Suitable preparations for his reception, have already been made in several of our patriotic cities.

THE FOURTH OF JULY.

At the annual Convention of the Protestant Episcopal Church, held at Baltimore, in the last week, the following resolution, moved by the Rev. Mr. Hawley, was unanimously agreed to:

Resolved, That it be recommended to the different Congregations of the Protestant Episcopal Church in this Diocese, to take up collections, on Sunday, the 4th of July next, for the benefit of the American Colonization Society.

THE FOURTH OF JULY.—It has been recommended, that collections be taken up on this day, for the Colonization Society. In reference to this subject, the Editor of the Christian Mirror, in that paper of the 11th instant, says: "We have re-published a recommendation from New-York proposing that ministers advert to the occasion [of the celebration of the anniversary of American Independence] in their exercises; and that a collection be taken for the Colonization Society.—The contribution to aid in the restoration of the Africans to their native country, appears to us peculiarly appropriate for the occasion. While we give thanks for liberty to the God of the whole earth, and pray for its continuance, with all its attendant blessings, to ourselves and our children; let us remember our fellow-men, whom our country holds in bondage, and aid in loosing the bands of wickedness from their necks."

Circular Letters have been sent, by the Auxiliary Colonization Society of Petersburg, Va. to all the ministers of the Gospel in that state and North Carolina, requesting them to preach a sermon on the 4th of July, explanatory of the design and progress of the American Society, and to use their exertions to have collections taken in their several churches, in aid of its funds. The Managers of the Parent Society have been desirous that this plan should be carried into effect by the clergy throughout the United States. This benevolent Institution, we hope, will receive the support of the Patriot and Statesman, as well as the Christian and Philanthropist. And we suggest to the clergy of every religious denomination, in this and the adjoining states, the expediency of complying with the recommendation of the American Society.—Great preparations are making in the Capital of the United States, to celebrate the Anniversary of our Independence, in a manner becoming a great and free Nation. The Rev. Wm. Hawley is appointed Chaplain of the Day.

Fourth of July.—Arrangements have been made by Christians of different denominations in Boston for the religious observance of the anniversary of our independence. An address will be delivered in Park-street Church, by Mr. Leonard Bacon, Resident Licentiate of Andover Theological Seminary, accompanied with Prayers by Clergymen of the city, and Sacred Music adapted to the occasion—after which a collection will be taken in aid of the American Colonization Society.

HAYTI.—Letters from Hayti to the 28th ult. state, that ever since the termination of the war in Spain, in favor of the Holy Alliance (so called) the Haytien authorities have entertained strong suspicions, that the French government meditated a new invasion of their island; and that they have in consequence put the country in such a state of defence, that in 24 hours the whole island can be under arms, and ready to make the most desperate resistance.

Is it not possible, nay probable, that to this state of affairs may, in some measure, be attributed President Boyer's anxiety to obtain recruits from the United States, to enable him the better to sustain and repel foreign invasion of his Republic? To us it appears very probable, considering the value some of our people of color, having some correct notions of military discipline, would be to the Haytien government, in the case supposed. And viewing the matter in this light, we would not be willing to encourage, *at present*, the emigration of our people of color, to Hayti.

The confidential Agent of the Haytien government has arrived in this country, with ample funds, it is stated, to facilitate the object of his visit; which is avowedly for the purpose of shipping off to his country such colored people as will be willing to go. He is now in the city of New-York. He informs that the French have demanded 75,000,000 francs, to be paid to those whites, who suffered by the revolution in St. Domingo, and that the Haytien government has not only manifested a willingness to comply with this demand, but has even offered 100,000,000, in case France will immediately acknowledge the independence of the Island. And it is extremely doubtful whether France will do this—and should she not, and yet insist on the payment of the sum demanded, and Hayti refuse compliance, there is strong reason to apprehend a rupture between these two nations—and this may not be very distant. Would it not, therefore, be most prudent in us, under these circumstances, to delay, for the present, all exertion to aid in sending our free people of color to Hayti? Let us continue to assist the original design of the Colonization Society in their endeavors to meliorate the pitiable condition of our poor Africans, by colonizing them in that country, in which they may be christianized, made good and respectable citizens, useful to society, and finally be disenthralled from that state of degradation, out of which, whilst in the United States, they will not easily emerge.

The suggestion of the Editors of the New-York Observer, in reference to the object of the visit of the Haytien Agent, merits some attention. They propose the formation of "a Society in the Northern and Eastern States, wholly and avowedly distinct from the American Society, for the special purpose of Colonization in Hayti." Let the American Society still pursue its original scheme of colonizing only in AFRICA.

Foreign Missions.—A writer in the New York Observer of the 29th ult. says: "There are now TEN MILLIONS of souls in our country; and there are not near five thousand educated Ministers.—There are, at this time, more than 2,000 vacant churches in the United States! There are at least 5,000,000 of people in our borders, who do not acknowledge a connexion with any religious society."

The same writer remarks, that "there are, at least, SIX TIMES as many of our own countrymen, who are actually perishing for want of knowledge, as there are Indians and Sandwich Islanders, *put together*." If this really be the case, should we not then first turn our most serious attention to the deplorable condition of our own fellow-citizens and immediate neighbors, and endeavor to bring them to a saving knowledge of Christ? Then, when this great object shall have been accomplished, let us cast our anxious eyes to Foreign heathens, and bring them, likewise, from darkness unto the marvelous light of the Gospel.

The foregoing writer asks: "Suppose," says he, "a messenger should arrive in New-York, from the young king Reho-relo, with a most earnest entreaty that the citizens would unite, and afford aid in giving the blessings of the Gospel to the population of Owhyhee—suppose it should be said, that there were many little societies and neighborhoods anxious to receive the visits of missionaries—that many efforts had been made to supply these wants, but without success; and, that the people of this (New York) city were besought by the mercies of the Lord Jesus, and by the common brotherhood of man, to lend a helping hand in this work of love—would not the whole city be moved? And why should applications on behalf of 5,000,000 of Fellow-Citizens

excite less feeling and call forth less effort, than would be excited and called forth in the case supposed, on behalf of 150,000 heathen?"

The writer continues, "I do not wish Christians to pity *Heathen* less, but their *Countrymen* more." This writer's remarks, are, in our opinion, correct, and so applicable to almost every part of the United States, that further comment would be altogether out of place; particularly, as the truth of them is both seen and felt every day.

For the Circular.

SELECTOR....No. II.

DUTY OF MEN OF KNOWLEDGE, LEARNING, &c.

As good Christians.

As good Christians, we all, without exception, have duties to perform, towards our neighbor as well as towards our God. And, as life is precarious, and but short at best, it behoves us to be efficient in the glorious cause of Christ. Up, then, every man that hath a tongue, and is a servant of Christ, and do something of your Master's work. Why hath he given you a tongue, but to speak in his service? And how can you serve him more eminently, than in saving souls? He that will pronounce you blessed at the last day, and invite you to "the kingdom prepared for you," because you "fed him, and clothed him, and visited him," in his poor members, will surely pronounce you blessed for so great a work as bringing souls to his kingdom. He that saith, "the poor you have always with you," hath left the ungodly always with you, that you might still have matter to exercise your charity upon. If you have the hearts of Christians, or of men, let them yearn towards your ignorant, ungodly neighbors. Say, as the lepers of Samaria, "We do not well; this day is a day of good tidings, and we hold our peace." Hath God had so much mercy on you, and will you have no mercy on your poor neighbors? But, as this duty belongs to all Christians, so especially to some, according as God hath called them to it, or qualified them for it. To them, therefore, I will more particularly address the exhortation.—God especially expects this duty at your hands, to whom he hath given more learning and knowledge, and endued with a better utterance, than your neighbors. The strong are made to help the weak; and those that see must direct the blind. God looketh for this faithful improvement of your parts and gifts, which, if you neglect, it were better you had never received them; for they will but aggravate your condemnation, and be as useless to your own salvation as they were to others.

All those that are particularly acquainted with some ungodly men, and that have peculiar interest in them, God looks for this duty *at your hands*. Christ himself did eat and drink with publicans and sinners; but it was only to be their physician, and not their companion. Who knows but God gave you interest in them to this end, that you might be the means of their recovery? They that will not regard the words of a stranger, may regard a brother, or sister, or husband, or wife, or near friend; besides that, the bond of friendship engageth you to more kindness and compassion, than ordinary.

DUTY OF PHYSICIANS AND MEN OF WEALTH.

Physicians, that are much about dying men, should, in a special manner, make conscience of this duty. It is their peculiar advantage, that they are at hand; that they are with men in sickness and dangers, when the ear is more open, and the heart is less stubborn than in time of health; and that men look upon their physician as a person in whose hand is their life; or, at least, who may do much to save them: and, therefore, they will the more regard his advice.—You, that are of this honorable profession, do not think this a work beside your calling, as if it belonged to none but ministers; except you think it beside your calling to be compassionate, or to be Christians. O help, therefore, to fit your patients for heaven! And, whether you see they are for life, or death, teach them both how to live and die, and give them some physic for their souls, as you do for their bodies. Blessed be God, that some of the chief Physicians of this age have, (so far as our knowledge of them extends) by their eminent piety, vindicated their profession from the common imputation of atheism and profaneness.

Men of Wealth and Authority, and that have many dependants, have excellent advantages for this duty. O what a world of good might the opulent and influential gentlemen do, if they had but hearts to improve their influence over others!

Have you not all your honor and riches from God? Dost not Christ say, *unto whomsoever much is given, of him shall much be required?* If you speak to your dependants, and to those over whom you can exercise your influence, for God and their souls, you may be regarded, when even a minister shall be despised. As you value the honor of God, your own comfort, and the salvation of souls, improve your influence over tenants and neighbors; visit their houses; see whether they worship God in their families; and take all opportunities to press them to their duty. Despise them not. Remember, God is no respecter of persons. Let men see that you excel others in piety, compassion, and diligence in God's work, as you do in the riches and honors of the world. I confess, you will, by this means, be singular, but then you will be singular in glory; for few "mighty and noble are called."

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Sir Charles McCarthy's fate, according to the latest accounts from Africa, (via London) is still involved in mystery.

Burlington College was set on fire, it has been discovered, by a servant girl; who was apprehended, and is now in prison.

Montserado.—We learn that the ship Cyrus, which sailed from Petersburg, with upwards of 100 settlers, for Cape Montserado, has safely arrived; that but 3 children and one woman had died. The Colony is in a prosperous condition, and not a word is said of any apprehension from the Native Tribes.

Various Intelligence.

From Egypt.—Accounts from Alexandria, Egypt, state, that the immense military stores and magazine of powder, which the Pacha of Egypt had been for a long time, accumulating, at Grand Cairo, have been destroyed by fire, and that three thousand Egyptian soldiers perished in the explosion.—Loss estimated at no less than 10,000,000 dollars!

Several Church Missionaries, lately sailed from England, for Africa. Those already there, have more than 30,000 children in their schools.

The Gold Mine discovered some time since in North Carolina, and which was considered by many as a land speculator's hoax, is found to be sterling; and that real dust, to the amount of \$100,000 has been transmitted to the mint for coinage. It is obtained, as the gold dust in Africa, by pouring water on the earth thrown into troughs, and washing it, when the gold settles at the bottom.

Emancipation.—The General Assembly of Rhode Island have assented to the resolution passed some time since by the State of Ohio, which provides for the gradual emancipation of slaves in the U. S. The Assembly express an opinion, that a system of *foreign colonization* might be adopted, that "would in due time effect the entire emancipation of the slaves in our country, without any violation of the national compact, or infringement of the rights of individuals."

The Bey of Tunis is dead.—He was about 76 years old. His son, Hassan Bey, succeeds him.

Belzoni, the enterprising Egyptian traveller, died at Benin, on his way to Tombuccu. This may be called a loss to the world.

The Greek Chronicle, published at Missoniunghi, has, for its motto, a sentence taken from Dr. Franklin's Works.

London.—The population of London, at the last census, was 1,274,000.

[Communicated.]

Departed this life, at his residence, in West Nottingham, on the 19th instant, after a long and severe illness, which he bore with christian fortitude and resignation, Mr. SAMUEL KIDD, in the 30th year of his age.—His remains followed by a very large concourse of mourning Friends, and relatives, were interred on the subsequent day, (Sabbath) in the West Nottingham Presbyterian burial ground, when a sermon adapted to the occasion, was preached by the Rev. James Magraw, from Luke 7. Chap. 12, 13, 14, and 15 verses.—In the death of this young man, an afflicted mother has been deprived of an only, and peculiarly affectionate child; to whom, under God, she with fond and confident expectations, looked, as a support and comforter in her old age.—The Church has been deprived of one of her brightest ornaments, and most active friends. At an early age he separated himself from the world, and became an humble and sincere follower of the meek and lowly Jesus; adoring his doctrines by a holy life and conversation. In every work and labor of love, pertaining to the cause of his dear Redeemer, he took an active part; especially in the revival, with which the West Nottingham Congregation has lately been blessed.—In the spring of 1823, after having been unanimously elected he was ordained to the office of ruling Elder in that Church.—Alas! the expectations of an affectionate mother, and the fond hopes of his friends and the church, are blasted:—But hush! every murmuring thought:—it was the will of God:—He gave, and He hath taken away; blessed be His name.

"Tis finished! the conflict is past;

The beaven-born spirit is fled;

His wish is accomplished at last,

And now he's entombed with the dead."

"The Months of affliction are o'er,
The days and the nights of distress;
We see him in anguish no more
He's gain'd his happy release."

"No sickness, or sorrow or pain
Shall ever disquiet him now,
For death to his spirit was gain,
Since Christ was his life when below."

"His soul has now taken its flight
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love."

At Dover, Del. on the 9th inst. JOSEPH HARPER, Esq. in the 68th year of his age. The deceased was a Revolutionary Patriot, and was in nine engagements during that trying period.

At Washington City, on the 21st inst. Mrs. SOPHIA LOUISA DAVIS, relict of the late James Davis, Esq. of Wilmington, Del. in the 24th year of her age. Could the loveliness of youth and most amiable qualities of the soul, have parried the weapon of death, she had still lived, to diffuse the glow of happiness around her relations and friends. But the scene is closed, and she is gone to the realms where thousands

"Gently lie, and sweetly sleep,
Low in the ground."

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By ROBERT PORTER.

Poet's Corner.

PRAYER FOR THE AMERICAN MISSION.

BY W. B. TAPPAN.

THOU UNCREATE! whose dread decrees
The elements obey;
Who rulest the tempest and the seas,
With undivided sway—
To Thee, Supreme, we raise the pray'r
In Jesus' name we bow—
That Thou wouldest make the Church thy care,
And bid Salvation flow.

Be Thou, O God! with those that tread
The ocean's dangerous way;
Who go where love hath never shed
Redemption's living ray.
Gon of the billows! O enfold
Their barque, when dangers rise,
And light their course, as when of old
Thy cloud illum'd the skies!

And Thou, who walk'st the mountain foam,
And still'st the waves to sleep—
Deign Thou to pillow those that roam,
And guide them o'er the deep;
From sultry heat and burning waste,
Protect the little band;
Shine on each heart, and bid them taste,
Thy strength in Afric's land.

Thou common Father of mankind!
O smile upon thine own;
The Ethiopian's yoke unbend—
Hear Thou the captive's moan.
The cause, O Gon! alone is thine,
We trust the eternal Word,
And hail thy Missions as the sign,
That all shall know the Lord!

THEY THAT SOW IN TEARS SHALL REAP IN JOY.

Be hush'd the sorrows of my soul,
Let every ling'ring care be still;
Yield to the Saviour's blest control,
And learn to trust his sov'reign will.
Though storms of anguish rage around,
And would thy fleeting hopes annoy;
Believe the blessed Gospel's sound,
To reap—in worlds of brighter joy.

Oh! why should this life seem so fair,
Why fix our hopes all here below?
No ark of covenant is here,
But only tears to those who sow.
Then soar aloft on brightest wing,
Where pleasure shines without alloy;
There reap—while Jesus' praise we sing,
'Mid harvests of millenial joy.

Then farewell to this world of cares,
I ask no hope, no bliss of thee;
For though I sow my seed in tears,
Their fruit will yield eternally.
Now to those realms of happiness,
Unclog'd by earth and earth's vile toys,
I go—to reap peace, pleasure, bliss,
And harvests of unfading joys. M. E. S.

Southern Intel.

From the Christian Secretary.

O happy hour, when saints shall meet
To part no more, the thought is sweet;
No more to feel the rending smart,
Often felt below when Christians part.

On earth, when saints shall meet,
And find the passing moments sweet;
Time's rapid motions soon compel,
With grief to say, Dear friends, *Farewell!*

The happy season soon will come,
When saints shall meet in heav'n their home,
Eternally with Christ to dwell,
Nor ever hear the sound, *Farewell!*

HAYTI.

In answer to several inquiries made by Rev. L. D. Dewey, Agent of the American Colonization Society, a letter has been received by him from President Boyer of the Republic of Hayti, (published in the New-York Observer,) of an interesting character.

He offers to defray part of the expenses of the voyage, in the case of emigrants to Hayti, provided the Colonization Society will defray the rest. He will also give them lands, and advance to them articles of husbandry and food, so long as such aid is indispensably necessary.—He states that *any number whatever*, coming with the intention to submit themselves to the Haytien Government, shall be received on these conditions, and that the utmost good-will shall be extended to them all.—Merchants and mechanics shall have perfect liberty to labor in their respective professions, being freed, during the first year of their residence there, from certain duties which the citizens of that country customarily pay for the right of exercising those employments.—Even if no aid should be furnished by the Colonization Society, the opportunity would still be given for all that please, to go into that country and receive lands gratis from the government, with the privilege of residing near each other, if desired.—They shall not be molested in their domestic habits, nor in their religious belief, provided they do not seek to make proselytes, or disturb those of a different religion.—Marriage is encouraged in Hayti, and is respected as in other countries.—Wherever their is a sufficient population, schools are supported by the government for the instruction of youth in

principles of morality and virtue.—The government of Hayti would *not* permit the Colonization Society to plant a colony on that island, having its own laws, courts and Legislature, and subject to the General Government. “Those who come,” says the letter, “being children of Africa, shall be Haytiens as soon as they put their feet upon the soil of Hayti.”

To show that he is in earnest, President Boyer has already sent an agent to this country, with funds and authority to enter into such arrangements with the Colonization Society as may facilitate the emigration to Hayti of the descendants of Africans, who are disposed to share in the privileges of that free and independent people.

Bos. Telegraph.

[The policy of aiding the agent above spoken of, in the object of his visit to this country, and who is now in the city of New-York, is very questionable to us; inasmuch as it directly interferes with, and partially frustrates, the well known and laudable views of the Colonization Society. It is certain that by furthering the wishes in this respect of President Boyer we will materially retard emigration to our African Colony—and upon the whole, whatever may be the real object of the President of Hayti, in thus soliciting accession to the population of his territory, we, for ourselves, very much question the propriety of, at this time, coming exactly into his views on this subject.]—*Ed. Circular.*

NOBLE!—As Mr. Granville, the agent of the Haytien government, was on his way last week from Philadelphia to this city he stopped at a public house in New-Brunswick to take supper. Between 50 and 60 persons sat down to the table, and Mr. G. among the rest. It happened that he was seated next to a U. S. officer, who was unfortunately ignorant of his rank and character. Observing Mr. Granville at his elbow, the officer remarked, “Sir, are you not aware that it is contrary to custom for white men and colored people to eat at the same table?” To this Mr. G. made no reply. The officer then repeated his observation in a more offensive form; and rose from the table, declaring that he would not eat with a negro. Mr. G. then rose, requested the officer to resume his seat, and addressed the company as follows: “I am informed, that it is contrary to the custom of this country for whites and colored people to eat at the same table. I am a stranger, gentleman, from Hayti, and my ignorance of the custom must be my apology.” He then left the table. Immediately, we understand, more than half the company followed his example, and went to the landlord to request that he would set a table where they might have the pleasure of eating with that gentleman (pointing to Mr. G.) The next morning, the officer, being convinced of his mistake, wrote an apology to the Haytien, and received in return the following laconic and noble reply:

I write insults in the sand; favors, on the marble.

Another incident is worthy of notice. As Mr. Granville was about to leave the table observing the epaulette upon the officer's shoulder, he remarked, “Sir, I am an officer also in my own country, and if I were there, it would be a part of my duty, Sir, to take into custody those Haytiens who insult strangers.”

If this is a specimen of Haytien manners, it would not be amiss to send some of our young men to President Boyer that they may learn how to behave themselves like gentlemen and like Christians.

N. Y. Observer.

House of Refuge.—We understand that the Society recently incorporated for the reformation of juvenile delinquents in this city have purchased of the United States the arsenal and other extensive buildings situated at the fork of the Bloomingdale and Middle road. These buildings are said to be admirably adapted to the purposes of the institution, and it is expected that in a few months they will be prepared for the reception of offenders. The act of incorporation empowers the managers to receive all children taken up and committed as vagrants, or convicted of criminal offences, who may be deemed suitable objects by the proper authority. They are also authorized to place the children during their minority at such employments, and to cause them to be instructed in such branches of useful knowledge as shall be suitable to their years and capacities; and they have power in their discretion, to bind out the children as apprentices or servants, during their minority, to learn such proper trades and employments as will be most for the reformation and amendment, and the future benefit and advantage of the children. The managers are

required to make an annual report of the state of the institution to the legislature, and to the corporation of the city of New-York.

ibid.

SUMMARY.

Evil Company.—How deplorable are the effects of bad company. Can I associate with the heretics and be accounted orthodox? Or, with drunkards, and be accounted sober and temperate? Or, with the profane and impure, and be accounted pious and holy? No. Spectators will argue from practices to principles, and think, of necessity, that I am such a one as my companions. How can modesty be learned from impiety; or temperance from debauchery; or reverence for an oath, from a profane and customary swearer? This were to bring light from darkness, or to gather grapes from thorns, and figs from thistles. But the most miserable effect of bad company is, *the loss of the soul!* This loss is so great, that the gain of the whole world cannot compensate for it; much less can the frothy delights of a filthy conversation, and the surfeits and excesses of sensual pleasure. What tragical outrages do we hear towards the close of life? What bitter complaints of mis-spending time and neglecting opportunities!—*Bad company* is the general plea of malefactors, the dying speech at an execution, and the last warning to surviving spectators. It is the anguish and torment of a sick-bed, and the lamentation of an expiring sinner; the forerunner of judgment, and the earnest of damnation.—O! reader, as you value your eternal welfare, I beseech you, avoid this rock of destruction; and bear constantly in mind, that it is *bad company* that brings most men to commit acts of sin and violence, for which they are led to prison and to the gallows!—“*Evil communications corrupt good manners.*”

A Spiritual Mind.—There are various characteristics of a spiritual mind. *Self-loathing* is a characteristic of such a mind. It maintains, too, *a walk and converse with God*. Enoch walked with God.—A spiritual mind refers its affairs to God! “Let God's will be obeyed by me in this affair. His way may differ from that which I should choose: but let it be so!—Surely, I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.”—A spiritual mind enjoys, at times, the influx of a holy joy and satisfaction, which surprises even itself. When bereaved of creature comforts, it can find such a repose in Christ and his promises, that the man can say, “Well! it is enough: let God take from me what else he pleases.”—A spiritual mind is a *mortified* mind, which must rise on the wings of faith, and hope, and love. It is an *ingenious* mind; a *sublime* mind, &c.

I would urge young persons, when they are staggered by the conversation of people of the world, to dwell on the characteristics of a spiritual mind. “If you cannot answer the irarguments, yet mark what a contrary spirit that is, which you are called to cultivate.”—*CECIL.*

The tedious Sabbath.—We copy the following just remarks from the “Christian Mirror,” a valuable religious paper, printed at Portland, Me. in which a writer, under the head of “Passing Incidents,” observes: That there is nothing more irksome attending long journeys than the impossibility of having quiet sabbaths. And Christians, who have travelled, will agree, that it is generally impossible, and always difficult. If you find an asylum in a private house; if you are received to the mansion of a friend, even of a pious friend, to whom the Sabbath is honorable and delightful; still you cannot devote the day to God, as you may in your own dwelling. You are a guest, a stranger. The family must be more occupied, to provide for your accommodation and comfort. Your host must devote his time to you; and you must forsake your closet to associate with him. It is much, if worldly conversation do not intrude, when friends meet after a long separation, and will perhaps separate again with the dawn of Monday. Perhaps your conversation is on religious subjects, and yet is not devout. It relates to preachers, to churches, to prevailing doctrines or practices. You communicate religious news of your own region, and hear what pertains to your friend's vicinity. It relates to externals, and seldom becomes spiritual. It is not positively evil; it is but negatively good. It has little of the savor of piety; little of the solemnity which belongs to the sabbath; little that can profit the soul or honor God. The secret and family duties of the house

are partially neglected, out of politeness to the honored guest. You do not meet as pilgrims and strangers, seeking another country, even an heavenly. Your host does not act up fully to the command, though it particularly includes the present case, and gives him full authority. It requires him to remember the sabbath day to keep it holy, with all that pertain to his household, and the stranger that is within thy gates.

The greatest attention I ask from friends, with whom I may sojourn on the Lord's day, is that I may be admitted, for the time being, as one of the family; with no other fare or accommodations; with the same liberty to appear or retire without ceremony.

QUERIES.

What rational objection can any Christian raise against Sunday schools?

Why do not all the pious and benevolent give their countenance and support to them?

Are there any real Christians that do not pray?

Did not the primitive disciples frequently meet together for prayer?

Is not social, as well as private prayer recommended and enforced both by precept and example in the Holy Scriptures?

Does not the Lord say he will be sought unto by the house of Israel?

Did not the general concert of prayer in Great Britain and America almost immediately precede the commencement of the great and successful Missionary operations of the present day?

Does that professor who is opposed to the concert of prayer for the prosperity of the Redeemer's kingdom, as now adopted by most protestants throughout the world, give evidence of his genuine piety?

Does the prayerless professor imitate those early disciples of the Saviour who meet often for breaking of bread and prayers?

To what cause shall we attribute the slothfulness of many professors, the neglect of some, and the opposition of others to the monthly concert of prayer?

How far will ignorance or want of information excuse sinners in the day of awful judgment, especially when that ignorance was wilful, the result of prejudice; or the means of information within their reach?

Do we not read that the wicked “hate the light, and will not come to the light lest their deeds should be reproved?”

Is not every professor who does not avail himself of all the means of information which a merciful providence places within his reach, relative to the growing empire of the Saviour, guilty of rejecting the light? And will this rejection of the light extenuate the criminality of his apathy in the cause of God and truth?

Ch. Sec.

Anecdote.—The following anecdote is so good, that we cannot deny ourselves the gratification of laying it before our readers; who, we have but little doubt, will as readily pay to it, the innocent tribute of a hearty laugh, as we have done on its first perusal. We extract it from the *Theological Repertory*:

A Protestant lady was married to a Catholic gentleman, who, notwithstanding his agreement to the contrary, soon after marriage, began to harass his wife on the subject of religion. After using various means, to no purpose, to make a *convert* of her, he called in the assistance of the Priest. The lady was driven, by the arguments and authorities of the one, and the entreaties of the other, almost to her wit's end. At length, not knowing what else to do, she affected a willingness to be reconciled to the Church; and made only this condition, that she should be permitted to make the wafer, to be used in the sacrament, of which she was to partake. This was readily acceded to, and a day for the purpose was appointed. At the time fixed on, after the Priest had said his prayers, and when he was just about to place the wafer on the tongue of the lady, after the usual manner, she interposed, by saying, “Stop, sir:—do you say that *that wafer* is no longer the substance which it was; but has been *changed* into the body of our Saviour?” “There is no doubt of it, my daughter,” replied the Priest—“it is no longer the substance which it was; but has been *changed* into the body and blood, the soul and divinity of our Redeemer: come, receive your Saviour and be assured of salvation.” “Not yet,” said the lady,—“That I may judge of the sincerity of your words, I insist on your eating *that wafer*—but, understand, that it has *arsenic* in it!” Now, if it is no more the substance which it was, it cannot hurt you—and, I insist on your eating it.” “I shall do no such thing,” said the Priest. “Why, it cannot hurt you,” said the lady, “as it is no longer the thing which it was; and, I say *EAT IT!*” The Priest got into a violent passion; the husband turned him out of doors—and became a Protestant.